

PIONEER



Spring

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The Orlov Legacy. An action-packed novel of espionage and suspense by Robert Marcum. Alex Barrett is determined to find justice after his father is attacked and left comatose. His findings lead him to uncover his father's unknown past in Russia and the truth about his own identity. Paper. \$13.95

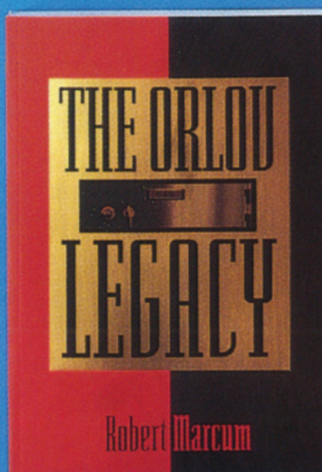
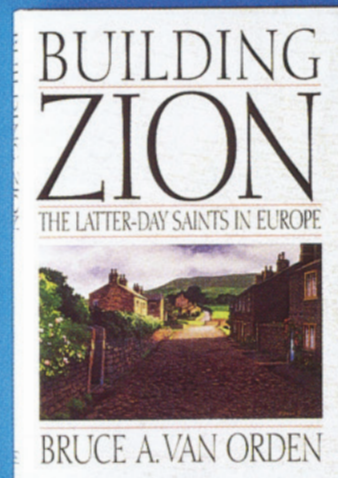
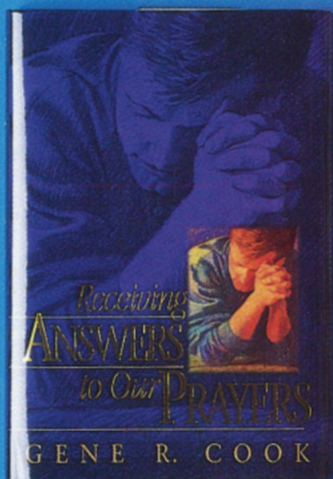
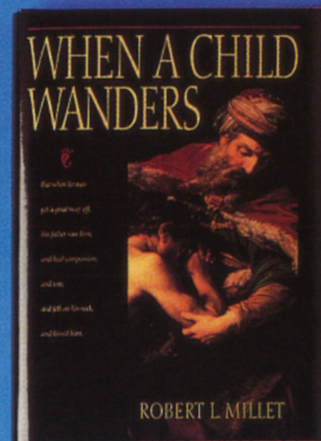
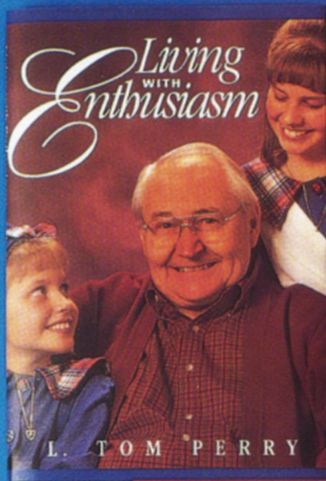
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C. R. Savage

Courtesy LDS archives

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Mission Statement

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

Pioneer magazine supports the mission of the Society.

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*A*s I walked the one-third of a mile down Parley's Street in Nauvoo, Ill., from the Seventies Hall to the shore of the Mississippi River on Feb. 3, 1996, I received new insights into the sacrifices made by the pioneers who crossed the river on Feb. 4, 1846—150 years earlier, almost to the day.

The temperature in 1996 was 13 degrees below zero, with a wind-chill factor that lowered the temperature to minus-20 degrees. Had it not been for the heated tent on the river bank, which was in sight, I would have turned back to whatever fate would await me. The Mississippi River was frozen solid, and the 850 people who arrived at the tent had warm underclothing, hats, mittens, boots, down-filled coats and even blankets for added protection.

My thoughts returned to the journals of the 1846 Saints who crossed the river on Feb. 4, 1846, when it was not frozen solid. By Feb. 22, ice was running in the river and it was not safe for anyone to attempt to cross. By Feb. 24, the thermometer reached 12 degrees below zero. Many Saints had crossed the river ill-prepared with either food or clothing. The suffering from the weather and lack of food was beyond explanation.

Today we have food in abundance available to us. We are denied but few bounties of life. We have warm clothing and usually can prepare ourselves for any inconvenience that may be heaped upon us. How fortunate we are!

It is easy to see why Parley's Street is referred to as "the Street of Tears." I shed a few myself.

As Iowa celebrates 150 years of statehood, numerous activities are planned which have bearing on the pioneers who left Nauvoo in 1846. Two 1996 wagon trains will traverse southern Iowa, one starting from Montrose on June 17 and the other on June 24. The 300-mile trip to Council Bluffs will require about three weeks. Anyone wishing to participate in the June 17 wagon train can contact Larry England at (515) 664-3364, and for the June 24 wagon train, contact Mike Foley at (319) 372-5229.

The Iowa Mormon Trails History Symposium was held in Des Moines on May 3-4, 1996. Special emphasis was

given to the Exodus, to social life on the trail, to women's experiences during the exodus, to the enlisting of the Mormon Battalion and to LDS settlements on both sides of the Missouri River. Local historians presented information regarding the Garden Grove settlement site, the Mt. Pisgah site, Winter Quarters/Kanesville and the special efforts by people to find, map and mark the trail route and sites.

This is the year to identify and celebrate the many contributions made by the Utah Pioneers as they began their trek across southern Iowa, to eventually arrive in the Salt Lake Valley in 1847. While we enjoy the warmth of spring and summer now, and learn about those difficult days on the plains of Iowa, let us remember that the only alternative to crossing the Mississippi River in sub-zero temperatures was to remain in Nauvoo and face extermination. The wind and cold on Feb. 3, 1996, in Nauvoo once again brought to my mind the many struggles of those rugged, resistant folk who dared to face the wind—and not turn back. ▼

On the Plains of Iowa



by
President J. Elliot Cameron



Mt. Pisgah, 1888. Courtesy LDS Archives.

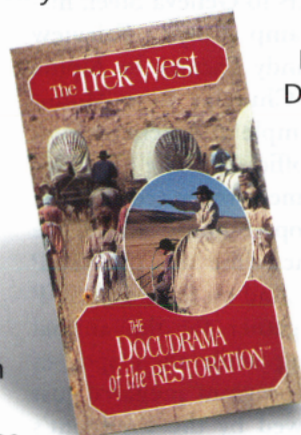
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Old Fort, New Temple Will Highlight 1996 Encampment

P

lans are coming together for the 1996 SUP Encampment, scheduled for Sept. 12-14 in Utah County.

"We feel like we have a program that will be interesting and informative for everyone," said Encampment Chairman Blair Scofield of the Brigham Young Chapter, host chapter for the annual event. "We're going to take people places in Utah County that they probably haven't seen before, including some very old places and at least one very, very new place."

Based on the theme "Wagon Trek to High Tech," the 1996 Encampment will be headquartered at Utah Valley State College's Orem Campus, where the first day of events—including registration, dinner and entertainment featuring world-class yodeler Kerry Christensen—will be held. Friday's schedule will include a bus tour that will take campers to Geneva Steel, historic Lehi, Camp Floyd, Fairview Station, the Candy Factory in Alpine and the LDS Church's new Mount Timpanogos Temple in American Fork (at press time, officials at the Church's Temple Department indicated that the new temple's open house would be ongoing at the time of the SUP Encampment). And on Saturday, SUP members will gather for the annual business meeting while their spouses enjoy a special program prepared just for them, followed by the President's Banquet, with special guest speaker Jon M. Huntsman.

"There are plenty of hotels, motels and trailer parks in the Provo-Orem area, not to mention all of the opportunities for golf, shopping and other entertainment," Scofield said. "We believe everything is in place to make this year's Encampment one of the most enjoyable and memorable ever."

Copies of the Encampment registration form have been mailed to every SUP chapter. For more information, please contact Scofield at 862 N. 840 East, Orem, Utah 84057, or call (801) 224-3940.

Don't forget the Centennial Trek

to LDS Church historical sites in and around Nauvoo, Ill., scheduled for Aug. 1-10. Tour stops will include Liberty Jail, Far West, Adam-Ondi-Ahman, Carthage Jail and the "City of Joseph" pageant. The tour, co-sponsored by the SUP National Office and Hyde's Encore Tours, will also venture to St. Louis and Branson, Mo., where visitors will be entertained by some of the greatest musicians in the world. Cost of the tour is \$1,220 per person double occupancy or \$1,130 per person quadruple occupancy. For more information, please contact Marilyn or Palmer Hyde at (801) 966-4242.

The National Sup Office

still has copies of the limited edition silver medallion commemorating the sesquicentennial of "The Nauvoo Exodus." Minted with a beautiful pure silver finish, the coin is part of the SUP's ongoing series of historical medallions honoring key events in LDS pioneer history. Cost of "The Nauvoo Exodus" coin is \$18 each.

Other medallions currently available through the National SUP Office feature "Joseph Smith at the Hill Cumorah," "The Salt Lake Temple Centennial" and "The Martyrdom of Joseph Smith." Cost of the medallions, some of which are available in both silver and gold-plating, ranges from \$18 to \$25. For more information, please contact SUP headquarters at 3301 E. 2920 South, Salt Lake City, Utah 84109, or call (801) 484-4441.

The life and artistry

of internationally acclaimed sculptor Dr. Avard T. Fairbanks is detailed in an elegant book by the artist's son, Eugene F. Fairbanks. A Sculptor's Testimony in Bronze and Stone includes biographical information and notes about many of Fairbanks' famous portraits, medallions,

statues and monuments, including the three works that have been placed in Statuary Hall in the U.S. Capitol Building in Washington, D.C. But mostly the book features illustrations of sculptures that are exhibited in various LDS meetinghouses and temples. The photographs and descriptive text are intended to provide inspiration for those who appreciate fine works of art as well as a documentary of impressive memorials in sculpture. For more information on the book please contact Eugene Fairbanks at 2607 Vining Street, Bellingham, Wash. 98226-4230.

Has your chapter

erected a monument or plaque in the past year or two? Did you obtain a site number from the SUP National Office? That's what we thought.

"We know that new monuments and plaques are going up, but they aren't all being registered with the National

Office," said Florence Youngberg, who tracks such things at SUP National Headquarters in Salt Lake City. "It's possible that some people aren't aware that each monument or plaque that is erected under the auspices of the Sons of Utah Pioneers should have a site number on it along with the SUP name and logo."

In addition to the obvious administrative reasons for the site registration, there is an even more practical reason. The National Office is in the process of compiling a complete listing of SUP plaques and monuments so that interested travelers can visit historic sites and learn a little more about pioneer history. But they can only include on that list those sites of which they are aware. The rest will go unnoticed—unless you help.

If there's an SUP marker in your area, please check with Florence at the National Office to make sure that it is already included in her listings. And if you're planning a new plaque or monument, please contact Florence to obtain your site number.

Your efforts will be much appreciated. ▼

Calendar of Events

June 3-28

Centennial Wagon Train
from Logan to Cedar City
in Old West style

June 29

Rededication Ceremony for
This is the Place State Park

Aug. 1-10

Church Historical Sites Tour

Sept. 12-14

National SUP Encampment
in Central Utah

November

Mormon History Symposium
at SUP Headquarters
in Salt Lake City



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A Blessing in Disguise?



Handcart Pioneers. Courtesy Museum of Church History and Art

The Iowa Experience

BY REED C. DURHAM JR.

ILLUSTRATIONS BY C.C.A. CHRISTENSEN

FEB. 4, 1846 WAS A DAY OF MORMON DESTINY. On that day the exodus began as the first of the Mormon pioneers stepped off a flatboat upon Iowa shores and began to unload his wagon, teams, equipment and goods.¹ After all the planning and work, the time had finally arrived: the move became a reality. It is also a significant historical event, because that first step marked the commencement of the greatest mass movement of people under a single authority in all of United States history.²

But those first pioneers were not obsessed with making history. They were more concerned with the immediate problem of the frigid cold that was affecting man and beast. Their worries centered on food and forage, wood and fire, sprained wrists and bruised hooves; anxieties were multiplied about tents and wagons, snow and mud, sickness and death. A broken axle or a missing ox became a crisis; a single squirrel shot from the branch of a leafless winter tree to throw into an evening dinner pot was providence. To be sure, when the Mormon pioneers began the exodus, though there was a sense of destiny and idealism about what they were doing, they were compelled to be concerned with daily experiences of sheer survival.

The distance across Iowa Territory from east to west is approximately 310 miles.³ And yet it took President Young and the main pioneer "camp of Israel" exactly 131 days to complete that trek. This proved to be horrendously slow by known standards of pioneering speed. By comparison, the second leg of the Mormon journey from the Missouri River to the Salt Lake Valley (a distance of approximately 1050 miles) was completed in exactly 111 days—a feat that was replicated in distance and length of time by the majority of the many subsequent Mormon wagon trains.⁴ Why, then, did this first leg of the journey take so long? Even those pioneers who followed after President Young's main group traversed Iowa Territory in a fraction of Brigham's time. Isaac C. Haight, for example, crossed Iowa with a little group of 13 families in 39 days.⁵ Norton Jacob left Nauvoo on 17 June and arrived with his people at Kanesville, Iowa, on 25 July (38 days).⁶ Anson Call, taking a slightly different route, made the trip in 43 days.⁷ Why did it take Brigham Young so long—three times longer—to complete the journey?

The answer, simply put, is that this first major Mormon pioneering endeavor in Iowa was the most difficult pioneering experience in Mormon history. History records few tragedies equal in scope or intensity to the hardships, deaths and delays suffered in Iowa. The Mormon pioneers of 1846 suffered far more difficulties than did those in 1847,⁸ and, for that matter, more than any subsequent pioneering venture. In fact, not even the experiences of the Mormon Battalion or the handcart companies compare in "real pioneering" or overall hardships to those first experienced in Iowa in 1846. That year was indeed "the

*It is from
journal
excerpts that
we come to
appreciate more
fully the
true measure
of faith,
courage and
devotion
of these Saints
when we reflect
upon their
overwhelming
hardships and
adversities.*



most difficult year in Mormon history,"⁹ and yet, all other Mormon pioneering endeavors owe their fame or successes "to the struggles, the price paid in Iowa."¹⁰ Indeed, the "Iowa portion of the trek is filled with accounts of hardship and service and devotion to the cause that would exceed any other incident in the whole of American history."¹¹ Another writer described the accounts of hardships as being "the most awful scenes ever enacted on Iowa soil."¹²

From the numerous extant pioneer journals of the Iowa experience we could easily document the intense and varied sufferings endured by the pioneer Saints; and it is from these journal excerpts that we come to appreciate more fully the true measure of faith, courage and devotion of these Saints when we reflect upon their overwhelming hardships and adversities. But when the exodus from Nauvoo commenced and the Saints crossed the "great river" and planted themselves in Iowa, their new home for a year or more, it was precisely because of such hardships that they failed at first to recognize that Iowa was in reality, and for many valid reasons, a blessing to them—even a blessing in disguise.

Under the circumstances, the Mormon pioneers did not realize that when forced to leave what had been called the "city beautiful," they had crossed the Mississippi into a territory whose name meant "beautiful land." Early explorers and settlers of Iowa unanimously agreed Iowa was so fertile and beautiful a land that one early writer wrote with enthusiasm that is "surpasses any portion of the United States."¹³ It was also variously described as the "Western Paradise," the "blooming belle of the American Family," "the Garden of America," "gardens of the wilderness" and the "most magnificent dwelling place prepared by God for the abode of man." Isaac Galland's *Iowa Emigrant* (1840) described Iowa as a country of "surpassing fertility and beauty...one of the most sublime, terrestrial objects which the Creator ever presented to the view of man."

Whether or not the Utah pioneers were acquainted with many of these particular publications during their travels in Iowa, the stark reality of the difficult exodus in wintertime would certainly have, at least for the time being, belied all of these glowing descriptions. When first upon Iowa soil, the Saints were freezing, rather disorganized and hungry. Going on an exodus was no picnic, no vacation. They had no time to enjoy the beauty of this "land between the two rivers." Yet it was providential that it was to Iowa the Mormon pioneers came for refuge.

Iowa in 1846 was already becoming a significant producer of corn. Its precious deep and black prairie soil was rich in minerals and organic matter. Recently turned by the new settlers and squatters, that soil had already produced annually close to 8 million bushels of corn, the grain that soon would reign as "king" in Iowa.¹⁴ Whether the large white or the yellow flint

corn, more of it was produced in the south and southwest portions of Iowa in 1846-1847—the very area traversed by the Mormons—than anywhere else in the whole state. It was reported that corn was so easy to raise in Iowa soil that it “would astonish a New Englander.”¹⁵ In fact, corn, the staple crop of Iowa, was by all measures the single commodity upon which both man and animals could best thrive, and the LDS pioneers had an abundance of both men and animals in need of such sustenance. It was abundantly available in Iowa and in northeast Missouri at the same time because of an exceptionally bounteous harvest in 1845-1846—the year of the greatest need for Brigham Young and his followers.¹⁶ Indeed, there was a surplus of corn, creating a greater eagerness on the part of both Iowan and Missourian settlers for trade and exchange.¹⁷ With supply and demand appropriately matched at the same time, what could have been better?

Corn was not the only crop produced in this breadbasket of the nation. Other agricultural products consisted of wheat, rye, oats, buckwheat, potatoes, turnips, beans, melons, squash and all kinds of other garden vegetables. Clover, timothy and other grasses grew luxuriantly upon the beautiful prairie lands of Iowa. J.B. Newhall described these prairies as “great natural meadows of exhaustless fertility, affording the richest herbage for cattle, hogs and sheep.” After winter had waned, by April and May, the natural tall grasses of these fertile prairies could have sustained many times the number of stock possessed by the Mormon pioneers. The grasses seemed like an infinite ocean. By the last of May, Mormon livestock had become sleek and fat. Such an amount of forage is easier to imagine when we note that “tall” grasses of the Iowa prairies generally range from five to eight feet in height.¹⁸ Because of these grasses, covered wagons while crossing the prairies often could barely be seen in the distance, and it was easy for children and cattle to get lost. It was also difficult to find game quickly, to spot the Indian prowler, or sometimes even to find the road.

The ample availability of commodities was a godsend. The cumulated daily recorded amounts of corn, wheat, oats, flour, potatoes, hay and straw, as well as hogs and pork (including a major by-product of lard), cattle, sheep, horses and mules which the Mormon emigrants were able to purchase with money, exchange or labor literally totalled into hundreds of tons.¹⁹

Yet there is more about the lands of Iowa which should be recognized as clearly advantageous to the Mormon migration. There were no mountains or even high hills to go over, because Iowa is made up

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only of “green carpeted prairies,” sloping and graceful. While the landscape is not especially flat, it resembles nothing more harsh than a waving surface, swelling into gentle ups and downs. Obviously, undulating or rolling lands are far easier to traverse than abrupt or angular elevations. Thus, it was a blessing for the pioneers to be able to start their journey on easy terrain. The elevation of the entire Mormon trek across Iowa from east to west, or from the beginning of the exodus at the Mississippi River to the Missouri River at Kanesville, did not at any time vary more than 1,000 feet from start to finish. At the end of the roughly 300-mile journey across the state, the Saints were only 450 feet higher in elevation above sea level than they were when they started.

Iowa formed a land-bridge between the thickly forested lands of the eastern states and the non-forested grasslands of the high prairie plans west of the Missouri River. When the Saints entered into smooth rolling Iowa lands, three-fourths of the surface was devoid of forest and trees. Freed from the difficulty of having to clear roads through heavy groves and thickets, the Saints could generally wend their way from one stretch of open prairie to the next. Most of the earlier advocates of Iowa emphasized the fact that the ground was

already a kind of highway and that no new ones needed to be made: “The country being so very open and free from mountains, artificial roads are little required,” wrote one Iowa chronicler. “A few trees taken out of the way, where the routes much travelled traverse the narrow woods, and a few bridges thrown over the deeper creeks, is all the work necessary to give good roads in any direction.”²⁰ The statement is somewhat exaggerated, but it still suggests what advantage the terrain was for the Mormons.

Iowa, the Saints were never out of the range of wood, which was so essential to pioneering. In fact, the most heavily forested area in all of Iowa, consisting mainly of oak and hickory, was (and is) located in the southeastern part of the state. These woods extend westward to the Thompson River Divide running through Adair, Union and Decatur counties.²¹ For the rest of the pioneer trek westward across Iowa, the Saints encountered few forests. Was it simply a coincidence the Latter-day Saints traveled during the winter and cold months in the very area of Iowa that contained the most available and accessible wood? Wood was necessary for the fires to heat wagons, tents, people and animals. Over these same fires women cooked food and blacksmiths forged iron. Wood was used to repair boxes, wagons, tents and all manner of tools. It was used in making rafts, boats and barges with which to

Life's Great Adventures



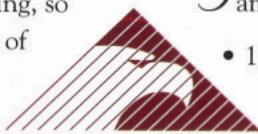
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cross the large rivers. And it was needed to build bridges over other bodies of water. When they stopped long enough, the Saints used wood to build huts, cabins, fences and boweries along the way. And even when the pioneers were not stopping to make a temporary settlement, these groves of trees became welcome shelters from storms, violent cold or terrible heat.

Another vital commodity for pioneering was water. Once again, Iowa was most admirably equipped to provide the Saints with this necessity on a year-round basis. The Mormon pioneers never once lacked water in Iowa. Invariably, each section of prairie was interspersed with creeks, rivulets or rivers. None of them were fed by the runoff from high mountains, as in the Mountain West, but by underground springs scattered over the whole state. Such springs flowed all year and supplied many lakes, which in turn fed the numerous rivers. Even though the pioneers' crossings of these many rivers brought hardship, struggle and occasionally even death, the very rivers they complained about provided the water essential to the life of the camp.²²

Abundant wildlife, varied wild game and fowl and a munificent array of wild fruits and berries were also significant advantages accruing to the Saints by their traveling in Iowa. And there were others. When the Saints initially crossed into Iowa country, and for a little more than the first two months thereafter, they were traveling in the area which was inhabited and relatively settled. There were farms, towns and settlements, stores, hotels, schools, churches, courts and jails. Most importantly, there were nearby, or at least accessible, mills, including the gristmills, which could grind the pioneers' wheat and corn into usable meal and flour. In other words, during the very severest times of their trek—the times of the worst weather conditions, the times of the most serious lack of food and feed, and also during the times of the greatest disorganization among the ranks—there were always some settlers in the prairie neighborhood to whom they might appeal for help, even though the population was relatively sparse. Had it not been for those settlers and their resources, especially at that time, the Saints would probably not have survived.

It should be re-emphasized that all this good fortune was available to the Saints at the right time of the year and in the right place in their travels when it would be most beneficial. And with few exceptions everything was free to the Saints just for the taking. Could there have been any place else where the whole Mormon movement could have gone out of Illinois and sustained themselves? Was Iowa tailor-made by divine hands to be so prepared by 1846-1847

Wood was
necessary for
the fires to heat
wagons, tents
and people.



The Saints
also used
wood to build
huts, cabins,
fences
and boweries
along
the way.

in order to take care of this people?

While pointing out the advantages Iowa possessed that favored the Mormon experience, there is no attempt to de-emphasize the overwhelming accomplishment of the pioneers. No tribute should be denied them when discussing this marvel of human effort. It would never do to try to "explain away" the very real saga of intense suffering and agony experience by these extraordinary men and women. They believed with all their hearts that they were led by God, and He was with them, even in their most terrible hours. Their faith told them that He brought them into Iowa, and in the long run it was a great blessing to them—a blessing in disguise.

Reed C. Durham Jr. teaches at the Salt Lake Institute of Religion adjacent to the University of Utah.

1. This was Charles Shumway. See *Journal History of The Church of Jesus Christ of Latter-day Saints*, 27 March 1846, p. 2. 2. Rev. R. E. Harvey, "The Mormon Trek across Iowa Territory," *Annals of Iowa*, 3rd ser., 28 (July 1846): 36; Benjamin F. Gue, *History of Iowa*, 4 vols. (New York: Century History Co., 1903), 1:233. 3. *Iowa: A Guide to the Hawkeye State*, Federal Writers' Project of the Works Progress Administration for the State of Iowa, American Guide Series (New York: The Viking Press, 1938), p.3. 4. Brigham Young, *Manuscript History of Brigham Young 1846-1847* [Salt Lake City: Elden J. Watson, 1971], pp. 32, 183-84, 547, 564. 5. Diary of Isaac Chauncey Haight 1813-1862, 3 June 1846-12 July 1846, Church Archives. 6. Diary of Norton Jacob 1804-1852, 17 June 1846-25 July 1846, Church Archives. 7. Diary of Anson Call 1839-1872, 2 May 1846-14 June 1846, typescript, p. 35, Merrill Library, USU, Logan, Utah. 8. Andre Love Neff, "The Mormon Migration to Utah, 1830-1847" (Ph.D. diss., University of California at Berkeley, 1918), pp. 106-107; David E. and Della S. Miller, *Nauvoo: The City of Joseph* (Salt Lake City: Peregrine Smith, 1974), p. 211. 9. Andrew Karl Larson, *Erastus Snow* (Salt Lake City: U of U Press, 1971), p. 103; Leonard J. Arrington and Davis Bitton, *The Mormon Experience*, (New York: Alfred A. Knopf, 1979), pp. 97-98. 10. Eugene England, *Brother Brigham* (Salt Lake City: Bookcraft, 1980), p. 120. 11. Miller and Miller, *Nauvoo*, p. 211. 12. Edgar Harlan, "The Mormon Trail," *Washington Journal*, 8 Nov. 1913, p. 1. 13. Lieutenant Albert M. Lea, *Notes on the Wisconsin Territory; Particularly with Reference to the Iowa District, or Black Hawk Purchase*, (Philadelphia: H.S. Tanner, 1836), p. 12. 14. LeRoy W. Hafen, W. Eugene Hollon and Carl Coke Rister, *Western America: The Exploration, Settlement and Development of the Region Beyond the Mississippi*, 3rd ed., (Englewood Cliffs, N.J.: Prentice-Hall, 1970), p. 265. 15. Newhall, *Glimpse of Iowa*, p. 15. 16. John R. Young, *Memoirs of John R. Young: Utah Pioneer 1847* (Salt Lake City: The Deseret News, 1920), pp. 22-23. 17. Hafen, Hollon and Rister, *Western America*, p. 265. 18. Leland L. Sage, *A History of Iowa* (Ames: Iowa State University Press, 1974), p. 10. 19. This information was obtained from a tally constructed from Mormon pioneer diaries found in Church Archives. 20. Lea, *Notes on the Wisconsin Territory*, p. 42. 21. *The National Atlas of the United States of America* (Washington, D.C.: U.S. Department of Interior Geological Survey, 1970), pp. 154-155. 22. Lea, *Notes on the Wisconsin Territory*, p. 11.

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makes the
world go 'round,
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Covered Wagon Pioneers, oil on canvas

‘I Must Paint’

MINERVA TEICHERT’S MISSION TO TELL THE PIONEER STORY THROUGH ART

“I have driven many a run-away team, and I love the pull of the reins in my hands, but that class was something now!”¹

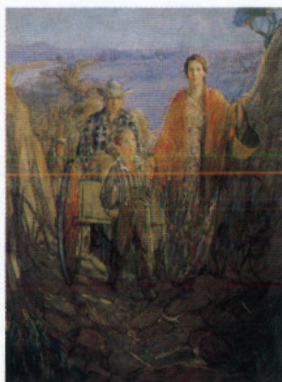
It was apt that young artist Minerva Kohlhepp drew this particular analogy of her experience studying under noted artist Robert Henri at the Art Students League in New York City. On her own homestead near Indian Warm Springs in Idaho she had suffered a broken nose and facial injuries with a runaway horse. Small wonder that art instructors in the East would marvel at her skill in depicting animals in action.

BY KAREN BOREN

ILLUSTRATIONS COURTESY MUSEUM OF CHURCH HISTORY AND ART

Sensing the talent that was emerging, John Vanderpoel of the Art Institute in Chicago replied to her wounded query over his harsh criticisms of her work while other students did inferior work, "Miss Idaho, can it be possibly you do not understand; they're not worth it, they will drop out, but you—ah, there is no end."²

But while a scholarship in London beckoned, Minerva decided to return to Idaho to marry cattle rancher Herman Adolph Teichert, with whom she bore four sons and a daughter. She paid for the birth of her first son by painting stage scenery. Making her living room a studio, she eventually created more than 500 paintings to fulfill the commission of her teacher and mentor, Robert Henri, to paint "the great Mormon story."



Standing just 5-feet, 2-inches tall, Teichert was a confirmed individualist, prone to wearing hoop earrings and her ever-present headband. She had heard the stories of Nauvoo from her beloved grandmother and namesake, Minerva Wade Hickman, who had been married to Brigham Young's bodyguard, William A. Hickman. Her grandmother told her about being left behind as a teenager in Winter Quarters to bury her mother, Sara Bundy Wade, in the frozen ground. A piece of cloth in a bird-of-paradise pattern from Sara's dress would be immortalized on the pioneer woman featured in Minerva's painting, "Handcart Pioneers."

For three decades, Minerva painted the story of the Utah pioneers. According to a 1916 Deseret News story, her "familiarity with ranch life, horseback riding and animal sketching has been of value to her... Though many have said to her, 'Think and paint more beautiful things than animals,' she always rejoins, 'There is too much sage brush in my blood to forget the beauties of rugged mountains, dry plains and wonderful atmosphere to spend time doing fancy sketches.'"

She later wrote, "We must paint the great Mormon story of our pioneers in mural decorations so that 'he who runs may read.' This story thrills me, fills me, drives me on... We want to make a great American art, to develop a style distinctly our own... We'll tell our stories on the walls."³



And so in murals, oil paintings and charcoal sketches, Minerva captured the bravery and delight of

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"She said

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which would

be taken away

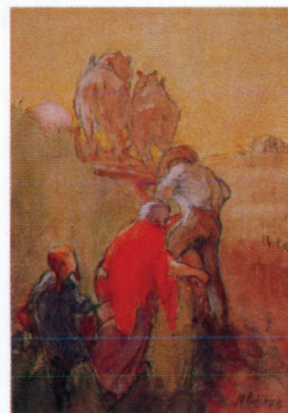
if it was not

exercised."

"Pioneer Dance," her drawing of the farewell dance held before the departure of the Mormon Battalion. She sketched the miracle of the gulls, painted the large-scale "Brigham Young Party at the Water Hole" depicting the strength of massive oxen balanced by the sturdy modern-day Moses, Brother Brigham. She rose early to capture the early morning light in her "Covered Wagon Pioneers, Madonna at Dawn." One reviewer saw humility in the bent heads of both the pioneers and the oxen in "First Plowing and Planting."

Minerva also painted with dignity the Native Americans of Utah pioneer days. In "Indian Captives at Night," three pairs of horses and riders display her strong talent for composition and content. Minerva said that her agent, Alice Merrill Horne, motivated her to capture the picturesque beauty of the Indian's doe-skin clothing and airy feathers. She was determined to paint the nobility of the Indians, showing that they, too, were created in the image of God.

To pay for her art training, Minerva donned an Indian costume and performed rope tricks on the New York stage. She worked beside her husband in the hayfields and reworked her fine New York suits into clothing for her children. She painted late in the night and rose early to catch a few more moments at the easel before her children awoke.



In an eight-page biography written when she was 59, Minerva said, "I must paint. It's a disease."

And it was more than that. Minerva once told a niece that she felt she had a divine mission. "She said that her art ability was a God-given gift which would be taken away if it was not exercised," said

Laurie Teichert Eastwood, "and it was her responsibility to paint life according to the way she saw it."

Wrote Robert O. Davis in the 1988 exhibition book, "The Art of Minerva Kohlhepp Teichert": "Her paintings of pioneers were meant to instill within contemporary Latter-day Saints consciousness of the pioneers' sacrifice. The viewer was meant to be edified and motivated by her narrative interpretations through identifying with them. The epic themes she chose were expressed heroically—larger than life—as part of a grand vision designed to bring the viewer to the level of faithfulness possessed by the pioneers and by Minerva Teichert herself." ▼

Karen Boren is a writer for the Deseret News.

1. Minerva K. Teichert, handwritten manuscript, quoted in "The Art of Minerva Kohlhepp Teichert: An Exhibition at the Church Museum of History and Art, The Church of Jesus Christ of Latter-day Saints, 18 March to 10 October 1988. 2. Dr. Minnie F. Howard, "Minerva Kohlhepp Idaho Artist," Pocatello, Idaho, 1917. 3. Minerva K. Teichert, eulogy for Alice Merrill Horne.







Pioneers at South Pass, 1866. Courtesy Museum of Church History and Art.

‘With the Just We Shall Dwell’

THE CONTRIBUTIONS AND SACRIFICES OF NON-MORMON PIONEERS

In crossing the plains many hardships were endured but the memory of that trip is one of the pleasantest; there was a fraternal feeling, a unity of purpose and after a hard day's tramp the sound of music could be heard above the cry of the coyote and the leaders of the band by their self sacrificing dispositions and faithful labors, have engrossed their names upon the tablets of memory that time itself cannot efface.¹

BY JULIE A. DOCKSTADER

ENGRAVINGS BY FREDERICK PIERCY AND CHARLES B. HALL

Mormon Trail, 1936, by George Lofstrom Strelbel. Courtesy LDS Archives.





THE apt words of Stephen Kelsey, a member of Brigham Young's 1847 pioneer company, still ring true today nearly 149 years after the Mormon pioneers entered the Salt Lake Valley. Ironically, however, Kelsey was not a Mormon at the time he helped to blaze the trail into the valley along with the rest of Orson Pratt's advance party on July 22, 1847.² Nor were at least three other members of the original pioneer company—Ozro French Eastman, Benjamin Rolfe and Oscar Crosby. Although these men—three of whom later joined the LDS Church—were not baptized members, their contributions and sacrifices played no small part in establishing Mormonism's Zion in the “tops of the mountains.”³

“The men (in the original pioneer company) appear to have been selected for their pioneer skills, not their religious accomplishments,” explained writer/historian Will Bagley in a *Pioneer* interview, adding that a surprising minority of that first company ever apostatized. “I don't think that church membership or status in the church was the priority. It was the ability to cope with the circumstances.”⁴

Much has been said and written about the flight of thousands of Mormons from Nauvoo, Ill., across the frozen Mississippi in February 1846. The great exodus was stalled at Winter Quarters, Neb., when the call came to form the Mormon Battalion. It was here, in this temporary settlement of some 4,000 Mormon refugees, that information was gathered, plans were laid and individuals selected for the vanguard journey to the Rocky Mountains.⁵

According to Stanley B. Kimball, “this vanguard differed from other westering Americans in that they were not interested in just getting themselves west, but in improving the trail for the benefit of the many thousands of their co-religionists, who would soon be following them to their new Zion.”⁶

Referring to the organization of the vanguard company, it was written: “Great wisdom was shown by President Young and his associates in the selection of the men who were to comprise the pioneer band. They were chosen for their ability to make roads, to build bridges, to erect temporary quarters and to provide food by hunting. They were builders, mechanics, masons, and many other trades so necessary for the journey across the plains and the first years in the valley.”⁷

Following are detailed accounts of the four non-LDS members of the Brigham Young 1847 pioneer company. Also included is information about two black members of the company whose church membership has been the subject of much speculation.

Stephen Kelsey

Stephen Kelsey was only 16 years old when he joined the first Mormon trek west in 1847. His experiences and feelings are best said in his own words, part of which

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were quoted in the first paragraph of this article:

“I was born Dec. 23, (1830) in Montville, Geauga Co., Ohio and in the year 1842 left said state and settled in Illinois. In 1846 I moved from Nauvoo to Winter Quarters. In the spring of 1847, although at that time not a member of the church, I volunteered to join the band of pioneers in their proposed march to the Rocky Mountains under the leadership of Brigham Young.

“After my arrival I labored in the canyon, made adobes, etc. and worked with Geo. A. Smith in building the first house in Salt Lake City.

“In the fall of 1847 I returned to Winter Quarters and upon that trip endured many hardships which were more severe than the pioneer trip going west. I returned again to Salt Lake City in 1848. Was called to Bear Lake Valley, Idaho, in the year 1864 and located in Paris that year.”⁸

After enduring the trials of the trek to Zion and back, the young Stephen returned to Winter Quarters Oct. 18, 1847, to learn that his mother and one sister had died while he was gone. The next spring, the young convert joined another trek to the Salt Lake Valley, taking his four sisters with him. In 1850, Stephen traveled to the Sacramento, Calif., area during the gold rush. During his four-month stay, he panned \$500 worth of gold. It is said that a gulch in the area he worked was named Kelsey Gulch after him.

Soon after returning to Utah and settling in Little Cottonwood, he married Lydia Snyder. According to a history by Seth C. Kelsey, who is most likely a descendant: “In the spring of 1864 Stephen was called by the church authorities to help establish settlements in the Bear Lake country of southeastern Idaho. Loading their belongings in a covered wagon, drawn by four oxen, Stephen and Lydia with their six small children journeyed northward. He took his mother-in-law, Jane Noble Snyder, and her son, John, with them on this journey. He built her a little cabin near his home where she lived until her death December 16, 1888.

“It can truly be said of Mr. Kelsey that he was an ordinary American citizen. He had no desire for political leadership, only wanting to be known as a good neighbor and a good townsman. Twelve children were born to the Kelsey's, eleven of whom survived. Stephen died May 22, 1900 in Paris, Idaho, faithful through all the years of his life to the church into which he had been baptized the day after his arrival in the valley, July 23, 1847.”⁹

Ozro French Eastman

NINETEEN-year-old Ozro French Eastman was another non-LDS member of the original pioneer company to lose a loved one while traveling with Brigham Young. The young man's father, James, died at Winter Quarters while his son was absent.



Born Nov. 18, 1828, to James and Clarissa Goss Eastman, Ozro Eastman had stayed with his family while they lived in Nauvoo, then traveled with the exiles to Winter Quarters. His parents had been baptized in 1843. After the exodus from Nauvoo, the time came for church leaders to select members of the vanguard company. James Eastman “fitted out a wagon at Winter Quarters in 1847 and was very anxious that his son Ozro should become a member of Pres. Brigham Young’s pioneer company, which he was permitted to do.”

It was written of the young man, “Ozro proved himself a pioneer in every sense of the word.”

Ozro Eastman moved his mother and sister, Sylvia S., to the Valley in 1848. On Christmas Day of that year, the family moved into a home Ozro built for them. A pioneer map of Great Salt Lake City shows Block 103, #4, on Second West Street, between First North and Second North under the name of O. Eastman. The young man is recorded to have established the first harness shop in Salt Lake City. He married Mary Whittle in 1855; they had 10 children. In 1884, the Eastman family relocated to Idaho Falls, Idaho, then called Eagle Rock, where Ozro operated another harness shop. He died March 26, 1916.

Ozro Eastman never joined the Church, but “he bore a strong testimony to the noble characters of Brigham Young, Heber C. Kimball and other leaders of the Church.”¹⁰

Benjamin William Rolfe

SAMUEL Rolfe and Benjamin William Rolfe—father and son—worked side by side during the construction of the Nauvoo Temple—although at the time the younger Rolfe was not LDS. He did not convert to Mormonism until after he traveled with the original 1847 pioneer company when he was 25 years old.

The Rolfe family’s journey with the Saints began in Maine when Samuel and his wife, Elizabeth Hathaway Rolfe, accepted the gospel and moved the family to Kirtland, Ohio, in the fall of 1834, then later migrated with the Saints to Illinois. When preparations for the mass exodus began, young Benjamin set out for Missouri in search of a job through which he could finance his family’s westward trek.

Upon his arrival at Winter Quarters, the young pioneer discovered his father had been chosen for the vanguard company. Fearing his father was not strong enough for the rigorous trip, Benjamin volunteered in his stead. The switch was accepted, and Benjamin Rolfe took his place in early LDS history.

Benjamin Rolfe was also one of the original company to receive special mention by the prophet himself. Within three days of passing Chimney Rock, while camping near the Platte River, President Young

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valley.”

called the pioneers together. It was about noon on a cool, cloudy day the end of May. Addressing the group were Brigham Young, Heber C. Kimball, Orson Pratt and Wilford Woodruff. Brother Brigham bluntly warned the company to “repent, and humble yourselves before the Lord” or else they wouldn’t “have power to accomplish [their] mission.” At the same time, he singled out Benjamin Rolfe—one of the four non-Latter-day Saints in the company—for exemplary conduct.

With fall fast approaching, Benjamin accompanied Brigham Young and others on a return trek to Winter Quarters, but when the group reached Chimney Rock, the prophet selected the young man to help John Young Greene carry mail back to Salt Lake City. Later, Benjamin Rolfe served among the Indians in the Salmon River Mission and helped establish Fort Supply. He settled in Salt Lake City, working as a carpenter and serving as a member of the 16th Quorum of Seventy. He died May 31, 1892.

According to Andrew Jenson, Benjamin Rolfe “was of a retiring disposition and took no particular part in public affairs, but was esteemed for his honesty and general straightforwardness.”¹¹

Oscar Crosby

AT 32 years old, Oscar Crosby was the oldest black slave to make the vanguard journey west and was one of four blacks who had traveled with John Brown and other members of the church from Mississippi to Winter Quarters. Two of the black pioneers died en route to Winter Quarters.

Born in Virginia in 1815 and a slave of William Crosby, a wealthy Mississippi church member, Oscar was chosen for Captain John Brown’s Thirteenth Ten for the trek west. It was said of Oscar, who was not LDS when he traveled west: “He was most trustworthy and when the personnel of the first company was chosen William Crosby received permission to send his colored servant, Oscar, to the valley to secure a piece of ground, plant crops and make ready for the family who planned to arrive in 1848. It is said that he faithfully carried out his master’s wishes.” It was also written that the black pioneer rendered “good service on the way” west.

When the pioneer company neared the Salt Lake Valley, many members, including Brigham Young, were very ill. Worried about the delay the illness was causing the men, church leaders appointed Orson Pratt to lead an advance group to find the best way through the mountains and to prepare a road for others to follow. Among the 43 men were Oscar Crosby, Hark Lay, Green Flake and Stephen Kelsey.

Oscar was baptized soon after arriving in the Salt Lake Valley and was later freed after he traveled with his master to San Bernardino, Calif., to help establish an LDS colony there. He died in Los Angeles in 1870.¹²

Hark Lay

ALSO traveling with the advance company was Hark Lay, Oscar's brother—under a different surname because of different masters. Hark was owned by William Lay, another wealthy Mississippi Saint, and had been baptized by John Brown in Mississippi when the latter served a mission to the southern states.

Hark was born in 1825 in Mississippi. His mother, Vilate, "called her bright-eyed manchild 'Hark' after overhearing a visiting actress dramatize a lovely poem about 'our feathered creatures.' The words, 'Hark! A lark!' were oft repeated in the performance and stuck in her mind. The word somehow suited her active and good-natured baby," wrote Charmaine Lay Kohler in her book, *Southern Grace*.

"At twenty-two he was in his prime—tall, straight and muscular. He loved music and could usually be located by following the sound of his clear and mellow voice as he sang while he worked. His feet were quick to dance and his eyes sparkled with love for life. He was sensitive and emotional, as artistically-inclined people are prone to be."

During the journey, Hark became acquainted with Hans Christian Hansen, a Scandinavian with a violin. One evening in May, the black pioneer began dancing to a lively tune on the violin. Soon, other members of the company began dancing with him; they twirled and pranced until bed call at 9 p.m. Kohler surmised that the men may have danced while unaware of "an Indian...lying wrapped tightly in his blanket in the next draw, his brow furrowed, trying to figure out the meaning of the strange 'spirit dance' he had witnessed from his hiding place behind a clump of tall grass."

The black pioneer died at Union, Salt Lake County, Utah, about 1890.¹³



Green Flake

BORN a slave in 1828 in Anson County, N.C., Green Flake was baptized in 1844. Also baptized was his master, James Flake, and the Flake family. A history of Nell Bair of Nyssa, Ore., as recorded by the Daughters of Utah Pioneers, reads: "Later when Brigham Young was fitting out the first wagon train to cross the plains and needed the best teams, James M. Flake, who had put his all on the altar, sent his slave, Green, with a team of white mules of which he was very proud. This team pulled a carriage to help the company to their destination. Green was to send the team and carriage back with some of the returning brethren, but was instructed to stay and

"To these men

would belong

the honor of

being the first

to enter the

Salt Lake

Valley, several

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official arrival

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and the last

few men in the

company."

build a house for the Flake family. From family diaries and the memory of a grandson...they believe it was this carriage and team...that brought President Young to the valley. A log house was waiting for the family in Cottonwood which Green had built. He had faithfully carried out his instructions."

In 1888, Green Flake moved to Idaho Falls, Idaho. He died there Oct. 20, 1903, and was buried in Union, Salt Lake County, Utah. He and his wife left two children.¹⁴

Kohler wrote of the three black pioneers: "They were valuable additions to the company, doing all that was required of them, and more. Their stamina and enthusiasm was impressive..."¹⁵

Referring to Orson Pratt's advance company, Hal Knight and Stanley B. Kimball would later write: "To these men would belong the honor of being the first to enter the Salt Lake Valley, several days before the official arrival of Brigham and the last few men in the pioneer company."¹⁶

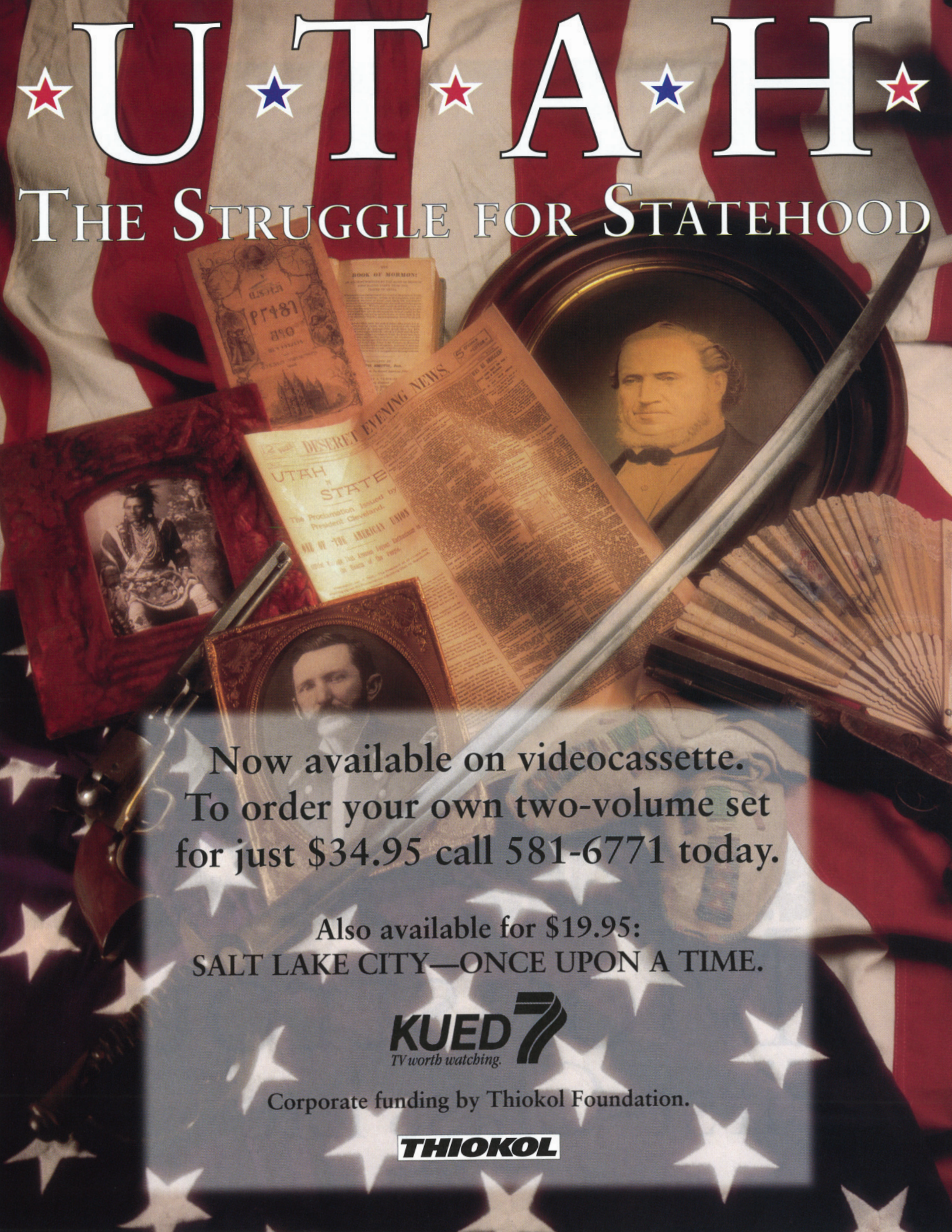
However, the honor of being the first to see or enter the Salt Lake Valley that July 1847 doesn't seem to have carried much weight among Brigham Young's 1847 pioneer company. What was important to these early pioneers—LDS or non-LDS—was to prepare the way for those who were to follow, and to establish Zion for those yet to come. ▼

Julie A. Dockstader is a writer for the LDS Church News.

1. Kelsey, Stephen, 1897 letter to *Tribune*, from his home in Paris, Idaho; LDS Archives. (Hereafter called Kelsey, 1897 letter.) 2. Church Emigration, "Original Pioneers of Utah," journal history of 1847 Pioneer company, compiled principally from writings of Apostle Orson Pratt and Elder Wm. Clayton; pp. 20-23. (Hereafter called Church Emigration.) 3. Isaiah 2:2 4. Bagley, Will, *Pioneer* interview, February 1996. (Hereafter called Bagley interview.) 5. Church Emigration, p. 1; "Our Pioneer Heritage," compiled by Kate B. Carter, Daughters of Utah Pioneers, Salt Lake City, Utah, 1959, vol. 2, p. 477. 6. "Historic Resource Study, Mormon Pioneer National Historic Trail," by Stanley B. Kimball, Ph.D., United States Department of the Interior/National Park Service, May 1991, p. 47. 7. Ibid, pp. 480-81. 8. Kelsey, 1897 letter. 9. "Our Pioneer Heritage," pp. 565-566; "Latter-day Saint Biographical Encyclopedia," by Andrew Jensen, 1971, Vol. IV, p. 709; "The Pioneer Camp of the Saints, The Mormon Trails Journal of Thomas Bullock," edited by Will Bagley, Arthur H. Clarke Company, Spokane, Wash., to be published in 1996. 10. Jensen, p. 699; "Our Pioneer Heritage," p. 553; "Pioneer Map," Great Salt Lake City, Great Basin, North America, compiled & copyrighted by Nicholas G. Morgan Sr., found at Sons of the Utah Pioneers library in Salt Lake City; Bullock journal, Bagley. 11. "111 Days to Zion," p. 127; "Our Pioneer Heritage," pp. 604-605; Jensen, pp. 716-717. 12. Ibid, pp. 228-229; Ibid, p. 620; Bullock journal, Bagley; "The Mississippi Saints," by William E. Parrish, professor of history at Mississippi State University, Presidential Address delivered at Biennial Convention of Phi Alpha Theta in Washington, D.C., Dec. 28, 1987. 13. "Southern Grace," pp. 58-59; "Our Pioneer Heritage," p. 625. 14. "Our Pioneer Heritage," pp. 631-632; Bullock journal, Bagley. 15. "Southern Grace," p. 60. 16. "111 Days to Zion," p. 230.

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THE STRUGGLE FOR STATEHOOD



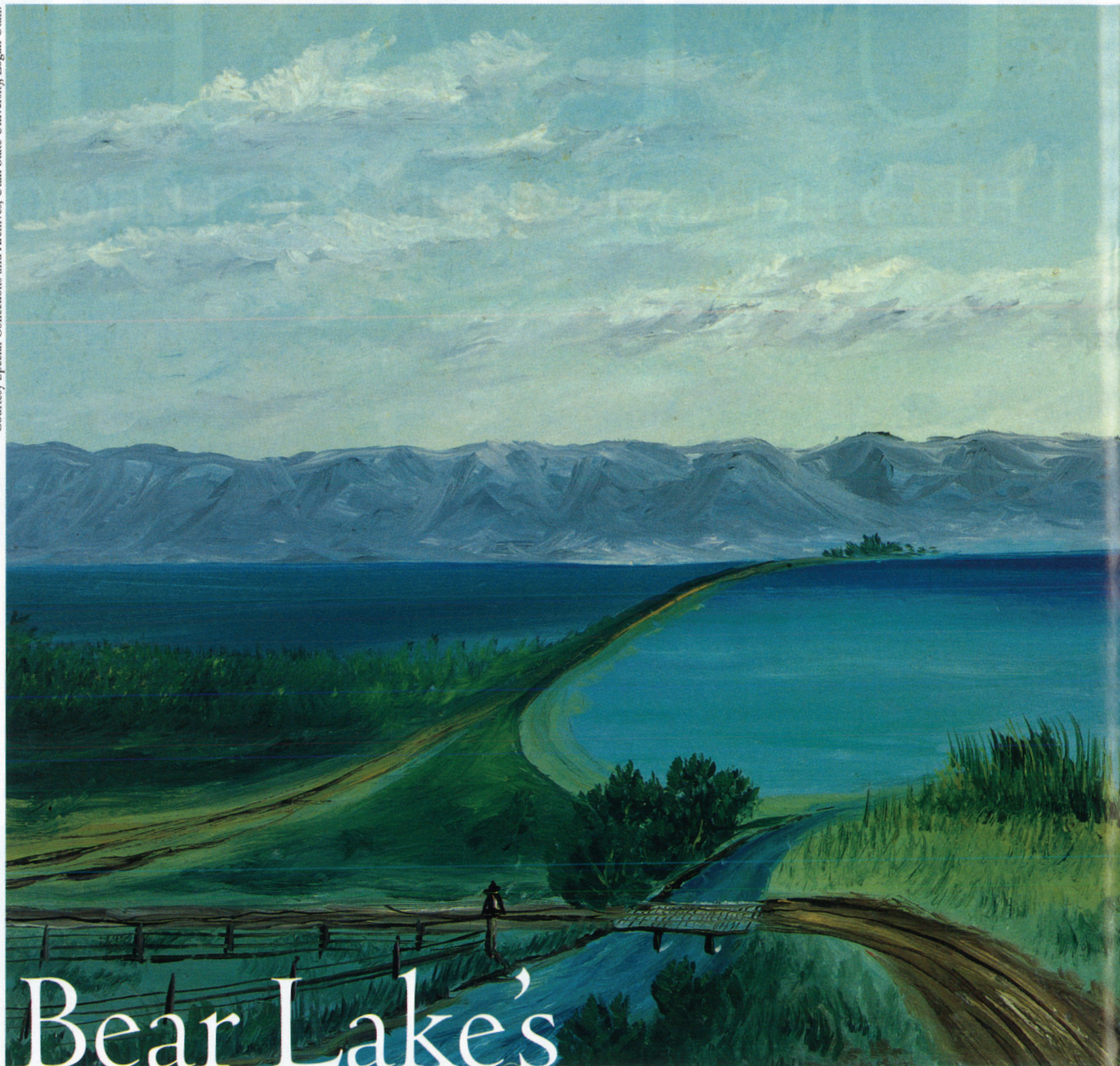
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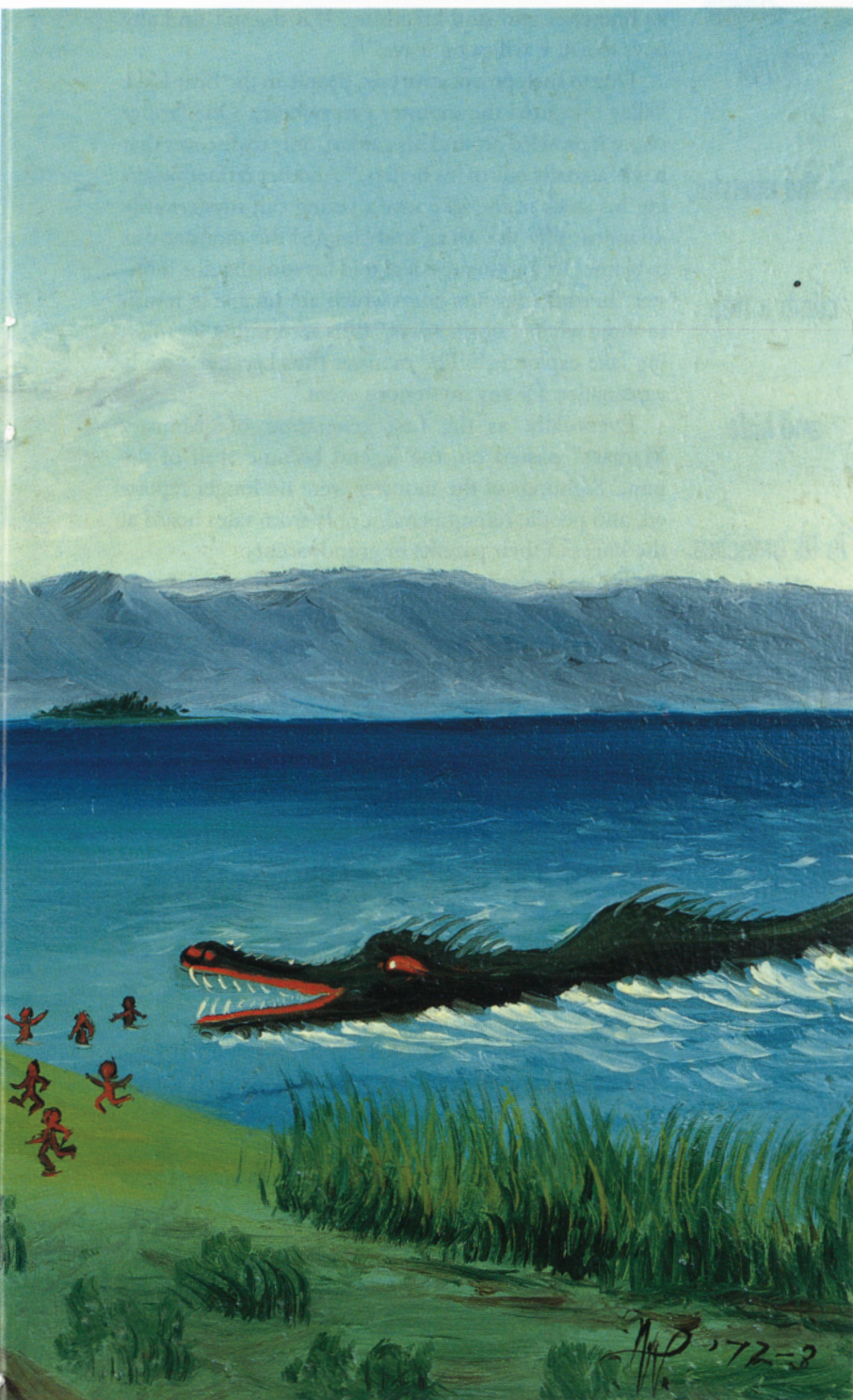
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Bear Lake's Monstrous 'First-Class Lie'

BY MATTHEW GODFREY



Native Americans and mountain men had long regarded the valley, with its sparkling blue lake, as a small paradise, yet the Mormon colonizers found it less appealing. The frigid climate made agriculture, the mainstay of the settlers, largely unsuccessful, and the isolation of the valley compounded the problem.¹ The Oregon Trail cut through the east side as “the Interstate 80 of its day”², but the first regular winter contact with the settlement did not occur until 1864-65.

Joseph C. Rich, son of Charles and a notorious practical joker, sensed the despair and discouragement of the weary colonizers, and constantly labored to keep their minds off the “meager rations and the snow piling up around them.”³ Soon after his arrival, he became Bear Lake’s correspondent with Salt Lake City’s weekly newspaper, the *Deseret Evening News*. Consequently, he was always on the alert for a good story to send to the paper to prove to the urban residents (and to the Bear Lake settlers themselves, many of whom came from the Salt Lake Valley) that “life was just as exciting in the wilderness of Bear Lake as it was in the bigger metropolis [of Salt Lake].”⁴

Thus, on 5 August 1868, an interesting article appeared in the *Deseret Evening News*. According to the author, Joseph Rich, supposed sightings of a strange sea monster in Bear Lake had occurred ever since the initial settlement of the valley, but little credence had been given to the reports until a Mr. S. M. Johnson of South Eden caught a glimpse of the beast in July of 1868. A man and three women backed up Johnson’s story, as well as N. C. Davis, Allen Davis, Thomas Sleight, James Collings and six women. According to these eyewitness accounts, the monster busied itself by thrashing its 90-foot body about, throwing water from its mouth, and swimming across the lake at “a mile a minute.” Joseph declared his conviction of the terrible creature’s existence, having “no reason to doubt” those telling the stories. Even his father gave an endorsement: “I have talked with some of the parties in relation to the monster story, and it is as Joseph has stated it.”⁵

The article had the desired effect; soon the whole territory of Utah was in an uproar. Many letters arrived at the office of the *News*, some questioning the tale, others not so skeptical. The next edition of the *News* declared: “Various and sundry parties more noted for ardent temperaments than strict attention to the governing rules of veracity, are manifesting a degree of excitement...concerning the description of the Bear Lake monster by our esteemed friend J. C. R. and endorsed by Pres. C. C. Rich...[but] we sustain the tangibility and reality of those mysterious denizens of Bear Lake.”⁶

However, three weeks later, the *News* was not so enthusiastic. “The accounts are *fishy*, decidedly so; but we cannot dispute the persons who make them...They saw something remarkable, whether monsters or not we hope time will soon decide.”⁷



Joseph C. Rich

Legends of the Bear Lake Monster, a somewhat supernatural sea creature comparable with the famed terror of Loch Ness, first began in 1868, five years after Brigham Young sent apostle Charles C. Rich and family and a few others to colonize the Bear Lake Valley.

Realizing that his story was in danger of being declared a fraud, Joseph resorted to another tactic. Knowing that he was a man of influence throughout the valley and the territory, he penned the following lines, published on 30 September 1868: "I noticed with feelings of profound regret that there existed in Utah certain persons disposed to doubt the veracity of the published account regarding the monsters of Bear Lake. I supposed the mere fact of the appearance of my initials to any communication...however incredible apparently, would have rendered its authenticity indisputable."⁸

The method worked; not wanting to doubt the words of the son of an apostle, people throughout the territory generally and the Bear Lake valley specifically accepted the story as fact. Soon the *News* was publishing almost on a weekly basis articles and letters about the monster. Some offered ways in which the beast could be captured. Other reports speculated on logical explanations for the monster. One wry observer averred that the monster resided with mermaids far below the surface of the water and passed his time by "edit[ing] a patent weekly or supervis[ing] the telegraphic department of the Associated Press."⁹

The monster also created an interest in the Bear Lake Valley itself. One man, mysteriously known only as Monsterio (although some claim he was merely Joseph Rich himself), claimed to have embarked on a quest specifically to see "the eighth wonder of creation."¹⁰ Others petitioned the Bear Lake settlers to let them "borrow" the monster for a few days, but the offers were declined as the monster was "absolutely essential to keep the fish from over-running the country."¹¹

Even notable church leaders got into the act. Some, including Brigham Young, peered into the depths of the lake when visiting the valley, hoping to see something to satisfy their curiosity concerning the creature.¹² On one occasion, a party consisting of John Taylor, George Q. Cannon, Wilford Woodruff, Lorenzo Snow, Franklin D. Richards, John H. Smith and Joseph F. Smith supposedly caught a glimpse of the monster: "While on the way from Fish Haven, a number of the party saw what they supposed was the celebrated Bear Lake monster. It was described as a large undulating body, with about 30 feet of exposed surface, of a light cream color, moving swiftly through the water, at a distance of three miles from the point of observation."¹³

Monster hysteria had truly reached all citizens of Utah Territory.

The mania did not die down quickly. While initial reports and sightings lessened after 1871, several individuals still claimed to have seen the terrible beast. And truly, the monster *was* terrible. Aquila Nebeker, a resident of South Eden, one day heard the monster roaring among his sheep and livestock, and upon investigation, saw "a monstrous serpent eating his sheep."¹⁴ Joseph Rich, hoping to keep the tale alive, told a group of young boys, "If you see the monster, climb a tree and hide in



"If you

see the monster,

climb a tree

and hide

in its branches

and stop

breathing.

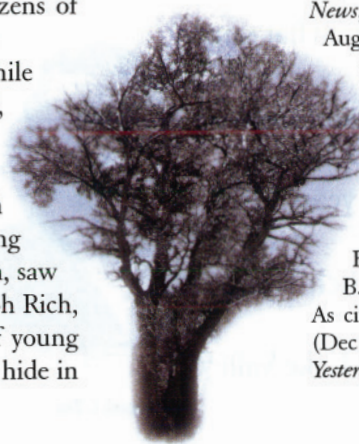
If it doesn't

find any boys

to eat,

it will soon

leave."



its branches and stop breathing. If it doesn't find any boys to eat, it will soon leave."¹⁵

Due to such provocative talk, people in the Bear Lake Valley imagined the monster everywhere. One farmer swore it prowled around his garden, only to discover that it was actually one of his heifers.¹⁶ Another farmer watering his stock at the lake saw a young calf mysteriously disappear into the water, and claimed the monster was to blame. Yet another resident told his sons that the monster "horridly devours boats which are unable to return to shore when a storm arises," thus accounting for missing lake explorers.¹⁷ The monster thus became a ready explanation for any mysterious event.

Eventually, as the first generation of "Monster Maniacs" passed on, the legend became stuff of the past. Sightings of the monster were no longer reported, and people remembered it only from tales heard at the knees of their parents or grandparents.

Today, the legend of the Bear Lake Monster is only heard occasionally around the valley. Now, it serves as a ghost story to scare Scouts at the Boy Scout Camp Hunt or as a tale for parents to tell their youth when waterskiing. Yet for a period of roughly 30 years, it held the attention of the Latter-day Saints in the Bear Lake Valley as well as Utah Territory in general.

Still today we can speculate about why Joseph Rich concocted the tale or even if there is any truth to it, although Joseph himself said it was merely a "wonderful first class lie," discovered and perpetuated by himself.¹⁸ The words of Ezra Poulsen, Rich's biographer, provide a fitting conclusion: "Some students of the subject accept the convincing story of a Laketown rancher who says the monster is dead, as a result of eating a wagon load of spooled barbwire intended for a fence. But never worry. He'll be alive when a yarn is needed or there's a tenderfoot to be subdued."¹⁹ ▼

1. Russell C. Rich, *Land of the Sky-Blue Water: A History of the L.D.S. Settlement of the Bear Lake Valley* (Provo, UT: BYU Press, 1963), 80.
2. A. J. Simmonds, "Settlers Find Home in Bear Lake Area," in *Cache* (a section of *The Herald Journal*), Friday, 20 January 1995, 8.
3. Ezra J. Poulsen, *Joseph C. Rich: Versatile Pioneer on the Mormon Frontier* (Salt Lake City: Granite Publishing Co., 1958), p. 200.
4. Jens Patrick Wilde, *Treasured Tidbits of Time* (Providence, UT: Watkins and Sons, Inc., 1977), p. 255.
5. *Deseret Evening News*, 5 Aug 1868, p. 205.
6. *Deseret Evening News*, 12 August 1868, p. 213.
7. *Deseret Evening News*, 2 September 1868, p. 255. Italics in the original.
8. *Deseret Evening News*, 30 September 1868, p. 265.
9. *Deseret Evening News*, 18 August 1881, n.p.
10. *Deseret Evening News*, 25 November 1868, p. 329.
11. *Deseret Evening News*, 30 September 1868, p. 265.
12. *Journal History of the Church*, 16 June 1869.
13. *Deseret Evening News*, 24 August 1881, p. 465.
14. J. W. Hayward, "Memories of Paris," *Bear Lake Magazine* 2 (Aug 1978): 13.
15. *Ibid.*
16. As cited in Austin E. Fife, "The Bear Lake Monsters," *Utah Humanities Review* 2 (Apr 1948): 105.
17. Dale L. Swenson as told to Madalyn Backlund, typescript found in the Folklore Archives, Harold B. Lee Library, Brigham Young University, Provo, Utah.
18. As cited in "The Bear Lake Monster," *Bear Lake Magazine* 3 (Dec 1979): 22.
19. Ezra J. Poulsen, "The Lake in My Life," *Idaho Yesterday* 13 (Summer 1969): 11-12.

“Feel the Holy Land”

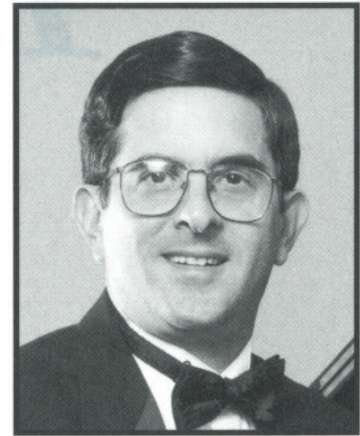
with Daniel Rona



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Dr. Stanley Wagner, Rabbi
(Director of Center for Judaic Studies)
joins Daniel for a Mormon/Jewish tour in July '96



Marvin Goldstein
(Award-winning Concert Pianist)
joins Daniel September '96

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First-Ever Mormon/Jewish Tour: July 7-17, 1996. People on this tour will get even more insights as Daniel will be joined by Dr. Stanley Wagner (Rabbi of the Beth ha Medrosh Hagadol Congregation and Director of the Center for Judaic Studies at Denver University), his wife and others from Jewish communities in Denver and elsewhere. Dr. Wagner has lead more than twenty pilgrimages to Israel. Mormons and Jews will learn about each other, the prophets and the land that brings them together. Daniel’s basic tour, including the Galilee and “the Footsteps of Jesus,” will be enhanced by Rabbi Wagner’s experience at “the Western (Wailing) Wall,” his explanation at the Chief Rabbinate, his insights of the Passover and other Jewish rites. This group is so noteworthy that Israeli dignitaries are expected to visit them during their stay.

Encore for Marvin Goldstein: September 29-October 9, 1996. Outstanding LDS pianist Marvin Goldstein returns to Israel with Daniel. In 1995, he and Daniel had such a good time that they are doing it again and better! In addition to Daniel’s regular itinerary, this tour will feature musical mini-concerts by Marvin, comments and a special fireside for those on tour and the LDS Jerusalem Branch.

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Pioneering Communications Technology in Utah

The Utah pioneers were anxious to utilize inventions and new technologies as they became available for public use. They were so determined to have telegraphic communication with the east and with California that they constructed the transcontinental telegraph line from Nebraska to the Sierra in 1861. When that was completed, they built their own line from Franklin, Idaho, to Bunkerville, Nev., in order to provide a connection for every Mormon village and community. They were just as anxious to get the railroad, and to speed the construction they did the road work from Nebraska to the Sierra. When the transcontinental railroad was joined at Promontory Summit, they built their own roads north to Montana, south to Salt Lake City, Provo and Juab and also from Echo to Park City. They also established branch lines to Bingham, Alta and Sanpete.

The LDS Church's traveling bishop, Amos Milton Musser (great uncle to current LDS President Gordon B. Hinckley), introduced the telephone to Salt Lake City in 1879, just three years after Alexander Graham Bell received his first patent. He also introduced the phonograph and electricity to Utahns. In fact, Salt Lake City was the fifth city in the world to acquire electricity when Main Street was lighted in 1891. Only London, New York City, San Francisco and Cleveland had central power plants earlier than did Salt Lake City.

The first radio broadcast in the Intermountain West occurred at 9 p.m. on Nov. 22, 1920, when *The Deseret News* aired an hour of music and religious messages on Station 6ZM. The first licensed radio station between the Missouri River and the Pacific coast was established by *The Deseret News* in 1922 as Station KZN, which broadcast from a tin shack on top of the six-story, red sandstone Deseret News Building. The first KZN broadcast occurred on May 6, 1922. At 8 p.m., LDS Church President Heber J. Grant spoke into a microphone to formally dedicate the 250-watt facility. He quoted from the Doctrine and Covenants and spoke about the mission of LDS Prophet Joseph Smith (he also made the station's first on-air blooper: because it was a little cool that May day, well-wishers had installed a heater just behind the president; when he

got a little too warm, President Grant stopped in the middle of his on-air remarks and said, in words heard all around the region, "Turn off the heat").

Augusta Grant, the president's wife, also spoke during that first broadcast. Her comments were particularly insightful. "I think this is one of the most wonderful experiences of our lives," Sister Grant said. "I am glad I live in this age when every day—almost every hour—brings us some new invention. I would not be surprised if we were talking to the planets before many years. This is one of the most wonderful inventions of this or any other age."

Listeners to that first KZN broadcast wrote to indicate that the station was being picked up in California, Idaho, Washington, Oregon, Montana, North Dakota, South Dakota, Wyoming, Nebraska, Kansas and on ships in the Pacific Ocean headed for Hawaii.

Later in the year there was another first as William Jennings Bryan delivered a 10-minute address over KZN. Another notable first occurred the next June when President Warren G. Harding spoke in the Salt Lake Tabernacle and KZN carried the talk live—the first time a president of the United States had spoken over the radio in the mountain west. Just a few days later, President Harding died in California.

In 1924, *The Deseret News* sold the station to John Cope, its radio engineer. He and his father, F.W. Cope, formed the Radio Service Corporation of Utah and changed the station's call letters to KFPT. For the first time, the entire proceedings of LDS General Conference were broadcast over the air. The Copes also initiated a Sunday evening church service that continued on a weekly basis for 60 years.

In the fall of 1924, Earl J. Glade, a professor of business at the University of Utah, joined the station to do some announcing and to supervise programming, sales and accounting. He took the toddling station by the hand and became its guiding light for the next 30 years. Before long it was enlarged to 500 watts, then 2,500 watts, then 50,000 watts.

One of the first things Glade did was to begin selling the LDS Church First Presidency and *The Salt Lake Tribune* on the idea of acquiring joint ownership of the station. It wasn't a tough sell after Glade showed the First Presidency letters



by
Leonard J. Arrington

he had received expressing public pleasure at the station's religious programs: a banker in Montreal, a consul in Guatemala City, a fisherman in Coos Bay, a musician in Brooklyn, a farmer in Nebraska, a trader in Alaska, a canner in Honolulu, a minister in Oregon, a rancher in Saskatchewan, a miner in Montana, a radio manufacturer in New Jersey and captains of several trans-Pacific ocean liners. President Grant declared that radio technology was "a gift from God, and He will hold us all accountable for making the most of it."

The co-ownership between the LDS Church and the *Tribune* continued through 1947, when the *Tribune* disposed of its interest in order to purchase a one-half interest in KALL Radio. The new presiding bishop of the church at the time was Sylvester Q. Cannon, who was intensely interested in KZN and served as president of the Radio Service Corporation until he became an apostle in 1938. The LDS Church continued to own more than 50 percent of the station's stock (it is interesting to note that despite



the involvement of *The Deseret News* and *The Salt Lake Tribune* in the ownership of the station, neither newspaper would publish the station's daily schedule for several years; clearly, there were those at both newspapers who viewed the new technology as a competitor that shouldn't be promoted).

In 1925, Glade persuaded the U.S. Department of Commerce to give the station the call letters KSL. That was also the year that the Tabernacle Choir started broadcasting its rehearsals over the station each Thursday night, beginning a weekly tradition that continues to this day.

For all of the good Glade did the station, however, his KSL career nearly came to an inglorious end one October when he was in the studio recreating a World Series game using on-line telegraph reports. A technician at the studio inadvertently threw the wrong switch, and instead of going out over the air, the

baseball broadcast was fed into the public address system in the Tabernacle, where an overflow crowd was listening to a conference address by President Grant. For eight full minutes, the Saints listened to the sports spectacular while Presiding Bishop Cannon hurried from the Tabernacle to the studio in the Union Pacific Building, where he informed technicians in the control room that the heavens were about to tumble. When Glade completed his broadcast and went out on Main Street, dozens of his friends were there to tell him how much they had enjoyed conference that afternoon. President Anthony W. Ivins of the First Presidency, who was fond of baseball, was particularly appreciative and dismissed all talk of punishing Glade.

Glade kept the station alive for many years. When there was no money for a janitor's salary, he did the work himself. He took his turn as announcer and technician. On both sides of the microphone, he played a significant role in bringing radio technology to the descendants of Utah's pioneers. ▼

Things to Avoid as You See the World

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PNEUMOCOCCUS
YELLOW FEVER
HEPATITIS B
HEPATITIS A

◆ **COLUMBIA**
St. Mark's Hospital
TRAVEL
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Mills Chapter

Happy Birthday Utah!

Only four days after Utah officially celebrated its 100th birthday with a series of events that culminated in downtown Salt Lake City on Jan. 4, the Mills Chapter held its own centennial celebration.

Tables were decorated with American flags and a fold-out list of state and county Centennial events for the year. Napkins, balloons and streamers highlighted the words, "Happy Birthday." When chapter members and their guests arrived, they quickly caught the spirit of the party.

Folk artist Eric Dowdle, whose work graced the cover and center of the Autumn 1995 issue of Pioneer, displayed 12 pieces of his historic Utah art that was featured at the Delta Center during the downtown Centennial celebration. Following the Mills Chapter event, the Dowdle art was sent to Washington, D.C., for public viewing in the Marriott Hotel there.

Also on display during the Mills Chapter Centennial party was the Official Centennial Throw Blanket that was created by Susan Mathis and Jody Crowder, daughters of the chapter's own Lois and John Anderson.

The highlight of the evening came when former Utah Gov. Norman H. Bangerter spoke to the chapter. He told of many considerations and decisions that preceded the signing of the U.S. Constitution in 1776. He then spoke about the Utah's struggle for statehood and the effort that was made by many interested citizens to make this possible. "The strength of our society," said Bangerter, "is in the people."

Chapter Eternal

Marvin Alcorn
Tooele, Utah

Raymond C. Bowers
Salt Lake City, Utah

G. Blair Bradshaw,
Salt Lake City, Utah

J.R. Broadbent
Salt Lake City, Utah

George B. Everton
Logan, Utah

J. Grant Gyllenskog
Logan, Utah

L. Dale Holbrook
Salt Lake City, Utah

Richard B. Kennedy
Salt Lake City, Utah

Elwood Delyle Lambert
Salt Lake City, Utah

Raymond W. Lewis
Salt Lake City, Utah

Wayne D. Mallet
Tooele, Utah

Ralph Monk
Ogden, Utah

Franklin Dee Monson
Murray, Utah

Wesley T. Osguthorpe
Salt Lake City, Utah

Edward Parry
Cedar City, Utah

Gordon Russell Smith
Salt Lake City, Utah

John E. Smith,
Grantsville, Utah

Wayman C. Tidwell
Logan, Utah

Leonard J. Tillotson
Bountiful, Utah

Cecil Wagstaff
Bountiful, Utah

Twin Peaks Chapter

Mr. Hansen Comes to Utah

Rep. Jim Hansen visited a recent meeting of the Twin Peaks Chapter to discuss his life of public service and some of the critical issues facing our country.

According to Rep. Hansen, his political career began 36 years ago when he grew concerned about the quality of the drinking water in his home town of Farmington. Still in his twenties, he boldly asked the mayor of Farmington,

"Why is our water so bad?"

"It doesn't bother me," the mayor answered. "If it bothers you, why don't you run for the city council?"

He did, and he won.

Thus began Rep. Hansen's long and interesting career as an elected official, which has included three terms in the Farmington City Council, four terms in the Utah House of Representatives and eight terms as a member of the United States House of Representatives. During that time, he has been heavily involved in a number of critical issues. Among the most important issues facing our country today, he said, are balancing the federal budget, maintaining a strong military and over-zealous environmentalists.

Twin Peaks Chapter Monthly Newsletter

East Mill Creek Chapter

A Visit From "Brother Brigham"

Someone once said that Brigham Young could never be placed in a situation where he was at a loss for words. As "Brother Brigham," actor/playwright James Arrington described to members of the East Mill Creek Chapter many instances when enemies of the LDS Church attempted to confound him.

Sharing his remarkable gifts of research and characterization, "Brother Brigham" kept us riveted to our seats as he told us of his conversion to the LDS Church and of his first encounter with the Prophet Joseph Smith. He described the death of the Prophet Joseph, how it felt when the mantle of presidency fell upon him and what it was like leading the Saints across the plains to the Valley of the Great Salt Lake. He also talked about his entry into the Salt Lake Valley,

New Members

Preston G. Adams (AL)	Arlin D. Fowler (AL)	Joseph L. Mills (EMC)
Stanley Douglas Allen (TF)	John S. Gardner (AL)	David T. Moon (AL)
Brent John Anderson (MILLS)	Sterling E. Gardner (OGPI)	LaGrand Neilson (CM)
Alyn Brown Andrus (USRV)	Robin O. Gillespie (MILLS)	Donald Brim Nelson (BY)
Gaylen L. Ashcroft (TF)	Kenneth A. Glauser (OGPI)	Matthew Bingham Nichols (AL)
Kenneth R. Bailey (ME)	Corey R. Gray (ME)	Delbert LaMar Nielsen (ME)
M. Russell Ballard (AL)	Blaine H. Hall (WW)	Robert H. Nielsen (TQ)
Kenneth Balser (WW)	George Clifford Halsey (CC)	Paul K. Nielson (CM)
Samuel H. Banner (BE)	A. Lloyd Hatch (AL)	Elwood Orton Page (CM)
Richard D. Belnap (AL)	Graham L. Hawkins (AL)	Stanford E. Poulson (AL)
Arthur L. Bishop (MUR)	Steven H. Heath (CC)	Mark "L" Rasmussen (TQ)
Grant Bunderson Bitter (TQ)	O. Kent Hulet (CC)	Roger Frank Rawson (OGPI)
J. Robert Bonnemort (AL)	Kimball Lee Jacobs (SD)	Gary Haight Richardson (TF)
Walter Buchner (ME)	Chris Jefferies (AL)	Dee L. Risenmay (USRV)
Robert J. Bunting (TQ)	Boyd F. Jensen (MUR)	C. Duwayne Schmidt (AL)
Daniel Maughan Burbank (AL)	Larry R. Jepson (HR)	Stanley B. Shakespeare (CC)
Don A. Buswell (OGPI)	Ray Johnson (GAS)	James Sieverts (CR)
David E. Butler (AL)	W. LeRoss Jones (ME)	Steven C. Smith (AL)
W. Boyd Christensen (MILLS)	Robert D. Josie (MILLS)	James R. Soderberg (MILLS)
John L. Crossley (OGPI)	Max Kerr (AL)	Adrain Keith Stalder (TF)
Blaine Elden Crump (AL)	L. Stewart Knight (EMC)	A. Gorin Steed (CENT)
Harold W. Dance (TF)	Ronald L. Lambson (AL)	Boyd H. Stewart (TF)
Eric D. Danielson (TF)	G. Richard Landeen (AL)	Albert Jay Taylor (BE)
James B. Demming (AL)	Dallas D. Low (TF)	F. Lee Taylor (AL)
Cecil H. Douglas (SC)	Kenneth G. McDlellan (SH)	Troy Thornton (SD)
Jack C. Egbert (SD)	Lynn McClurg (WW)	R. Charles Voeltz (SD)
Kenneth P. Ellis (JRT)	Francis A. Madsen Jr. (MILLS)	Glen E. Walling (AL)
Walter Dee Ewell (TQ)	Rod Mansfield (WW)	Jerry D. Weaver (BV)
Jay Gordon Fitzwater (SC)	Walter L. Messinger (CC)	L. Thomas Williams (WW)

and of the hardest gospel principle he ever had to keep: polygamy.

From the EMC Courier

Olympus Hill Chapter New Officers Are Elected

The Olympus Hills Chapter in Salt Lake City recently elected a new slate of officers for 1996. They include Val Moore, president; McKay Anderson, president-elect; Golden Poor, secretary; Paul Wainwright, treasurer; Earl Duerden, medallions; Pete Nelson, Pioneer reporter; Rex Woodruff, historian; George Foster, treks; Duaine Trowbridge, membership and past-president; Tom Hawkins, awards; and Leon Jensen, newsletter.

Congratulations, new leaders!

Temple Quarry Chapter A Reader Becomes A Writer

A voracious reading habit nudged Hal Knight into an illustrious journalistic career at The Deseret News. Knight told a recent meeting of the Temple Quarry SUP Chapter.

Knight, who retired last September after 40 years as a reporter and editorial writer, said he graduated from Jordan High School, "but I received my education at the Midvale City Library. I read everything—novels, biographies, science—and took books home to read on weekends."

He never went to college, but in the early 1960s he won an international Rockefeller science writing fellowship at Columbia University's graduate school of journalism in New York City. He was chosen for the quality of his writing at The Deseret News.

Over the years he interviewed two U.S. presidents—Harry S. Truman and John F. Kennedy—and was at Mission Control in Houston, Texas, when Neil Armstrong took his historic "giant leap for mankind."

Knight also interviewed church leaders, scientists, educators and many other notables, including politicians and criminals. "Sometimes these were the same persons," he quipped.

The retired newsman also wrote 111 Days to Zion, a history of the Mormon pioneer migration to Utah in 1847. The book evolved from a lengthy series of

INCOME	ANNUAL BUDGET	BUDGET TO DATE	ACTUAL INC/EXP	DIFFERENCE
Check write off	0.00	0.00	0.00	0.00
Dinners	600	600	314.30	-285.70
Donation-Building	15,500	15,500	22,264.37	6,764.37
Donation-Other	400	400	15	-385
Dues-Annual New	10,000	10,000	4,552	-5,448
Dues-Annual Renewal	12,000	12,000	12,988	988
Dues-LM Active	13,000	13,000	10,868	-2,132
Dues LM At Large	500	500	1,404	904
Encampment Income	3,000	3,000	3,398.04	398.04
Interest	6,600	6,600	9,315.81	2,715.81
Lease- US West	6,400	6,400	9,200	2,800
Medallion Income	7,000	7,000	4,379.57	-2,620.43
Name Memorialization	6,000	6,000	5,305	-695
Symposium	0.00	0.00	1,019.93	1,019.93
Treks	2,000	2,000	0.00	-2,000
TOTAL INCOME	\$83,000	\$83,000	\$85,024.02	\$2,024.02
EXPENSE	ANNUAL BUDGET	BUDGET TO DATE	ACTUAL INC/EXP	DIFFERENCE
Building-Garbage	540	540	580	-40
Building-Insurance	1,800	1,800	1,963	-163
Building-Linen	286	286	278.13	7.87
Building-Maintenance	6,000	6,000	7,038.17	-1,038.17
Building-Snow Plow	1,400	1,400	1,050	350
Encampment Awards	400	400	624.23	-224.23
Library	500	500	467.94	32.06
Magazine dues Alloc.	20,000	20,000	20,064.75	-64.75
MP-Scholarships-95	0.00	0.00	2,066.38	-2,066.38
Name Mem. Monument	500	500	0.00	500
Office-AT&T Phones	423	423	399.30	23.70
Office-EXP. Supply	4,000	4,000	2,991.33	1,008.67
Office-Pitney Bowes	426	426	445.74	-19.74
Office-Postage	1,500	1,500	1,500.97	-0.97
Office-Security System	900	900	900	0.00
P EMP FICA-Exp.	1,709	1,709	1,651.47	-57.53
P EMP Medicare Exp.	396	396	386.29	9.71
P EMP Workman Comp.	300	300	300	0.00
P EMP Unemploy. In.	0.00	0.00	745.21	-745.21
Pay-Ad Assistant	12,480	12,480	12,108	372
Pay-Custodian	5,000	5,000	5,155.50	-155.50
Pay-Office Manager	6,600	6,600	6,187.50	412.50
Pay-Secretary	3,240	3,240	3,186	54
Pioneer-Days	200	200	274	-74
Travel	1,200	1,200	200	1,000
Utilities-Electric	7,000	7,000	6,284.64	715.36
Utilities-Gas	3,100	3,100	2,483.67	616.33
Utilities-Phone	1,500	1,500	1,352.59	147.41
Utilities-Sewer	200	200	192	8
Utilities-Water	1,400	1,400	1,687.34	-287.34
TOTAL INCOME	\$83,000	\$83,000	\$82,564.15	\$435.85
NET AMOUNT	\$0.00	\$0.00	\$2,459.87	\$2,459.87

articles in the newspaper.

Knight and his German-born wife, Ursula, are now serving a mission for the LDS Church at its sort center in southwest Salt Lake City. The center accepts clothes, school books, medical equipment and other items for re-packing to be sent on to developing countries. Oh, and by the way—Knight says he still reads almost everything he sees.

Submitted by Golden A. Buchmiller



scar Winters, father-in-law of LDS Church President Heber J. Grant and a product of the pioneer era, knew from first-hand experience the comforting power of the hymn, "Come, Come Ye Saints":

"One night, as we were making camp, we noticed one of our brethren had not arrived, and a volunteer party was immediately organized to return and see if anything had happened to him. Just as we were about to start, we saw the missing brother coming in the distance. When he arrived, he said he had been quite sick; so some of us unyoked his oxen and attended to his part of the camp duties. After supper, he sat down before the campfire on a large rock, and sang in a very faint but plaintive and sweet voice, the hymn, 'Come, Come Ye Saints.' It was a rule of the camp that whenever anybody started this hymn all in the camp should join, but for some reason this evening nobody joined him; he sang the hymn alone. When he had finished, I doubt if there was a single dry eye in the camp.

"The next morning we noticed that he was not yoking up his cattle. We went to his wagon and found that he had died during the night. We dug a shallow grave, and after we had covered his body with the earth we rolled the large stone to the head of the grave to mark it, the stone on which he had been sitting the night before when he sang: 'And should we die before our journey's through Happy day! All is well! We then are free from toil and sorrow too; With the just we shall dwell. But if our lives are spared again To see the Saints their rest obtain, O how we'll make this chorus swell—All is well! All is well!'"

John

Steele (1821-1903), popularly called "Doc" in Toquerville, Utah, was a self-educated botanic doctor and the only medical person available in Bellevue, Virgin, LaVerkin, Harrisburg, Leeds, Rockville, Springdale and Silver Reef. He performed minor surgery, set broken bones and kept a good supply of drugs and herbal medicines. Weather permitting, he put on his blue cape with a red lining, hitched up his white horse to the buggy, and he and his wife Catherine made rounds each evening for the sick and infirm of their little town.

Fortunately, "Doc" Steele left an excellent record of his treatments and

formulae for the common diseases of the day. For example, his cure for "founder" was as follows: "Take 3 pints human dung and watter; mix and drench. Bleed in the tit amoung the fettock hairs about 2 table spoons full from each foot."

For colic: "Take one 50 cent bottle of pain killer, one ounce laudanum, mix in a little watter and drench, if no relief in 15 minutes repete the dose—cure for Scratches, Bind the foot in Human dung for 48 hours, wash clean; cure for Farcy, take one quart lard oil, one ounce spirits of Nitre, drench, if no relief in 4 hours repete the dose."

And for worms: "take 1/4 lb. sulphor, also piece of rasin size of hen's egg, one table spoon full of fine gunpowder, mix, give one tablespoon full every morning.

Submitted by Wes Larsen

For

several years prior to the dedication of the Logan LDS Temple in 1884, the people of the small town of Hyde Park (north of Logan) contributed in a major way to the construction of the temple. Records show that 132 Hyde Park men and boys labored to build the edifice. Some of them worked directly at the temple site, while others worked in the rock quarries above Hyde Park and in Logan Canyon, where the temple's lumber mill was located.

More than 332 women, girls, older men and young boys contributed to the temple in ways other than labor. They gave all the eggs that were laid on the Sabbath day to the temple workers. They wove rugs for the floors. They gave produce, livestock, straw and hay. Homemade merchandise, flour, tools and sundries were also donated. Between 1878 and 1883, each man, woman and child in the area donated at least 50 cents per year to the temple.

Robert H. Daines, son of Hyde Park's second bishop, was about 17 when the temple was under construction. He donated his labor by hauling wagon loads of rock from the Hyde Park quarry to the temple site. He felt it was a great privilege to help build the House of the Lord. He told of the deep spiritual feelings he had as he drove his first load of rock onto the temple grounds. Tears filled his youthful eyes, and his heart felt a deep joy as he realized that he was being permitted to participate in such a sacred task. ▼

Submitted by Dale Z. Kirby

'All is Well!'

From

"Favorite Hymns" by Heber J. Grant, Improvement Era, June 1914, pp. 781-83.

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